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## THEOGOS.

Dissertation on Gods--Their Offices and Relations to Man.

## IMPOUNDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

No. 2.

Here, also we demonstrate a life principle. Unless they have life things do not move of themselves. The fact that the aroma of the rose leaves the rose and distributes itself about the room, and impinges itself on the alfectories, is evidence that somewhere in or around it, there is a manifestation of force. If it is thrown from the rose then the force is in the rose. If there is an explosive force within the rose which expels it away from the rose and pushes the particles from each other, or if it was started in action in any other manner, the force was in whatever put it in motion. No matter how intangible it is to the other four senses, no matter how difficult it is to weigh it, or measure it, or dissect it, it is manifest. It is a property of the particles emanating from the rose, then the force exists in the particles.

**THE SAME FORCE MOVES WORLDS.**  
The force that moves those unseen particles also moves worlds—moves all the stars in the Universe. It has set great suns, whose masses are so ponderous, that one of them would fill all the space inside the orbit of Neptune, and extend beyond, on every side more than five hundred millions miles, to dancing around each other in fantastic figures, such as have never been imitated by our most skillful terpsichorean masters.

## LIFE AN INHERENT PRINCIPLE.

Life is not evolved as our materialist friends would have us believe from the accidental combination of certain elements, unless it exists in the elements separately. If certain elements, by their union secrete it, then it is inherent in the elements separately, and the combinations by virtue of their union, results in an increase of life, or force equal to the sum of all their life forces, with an added force which combination always gives. We are thus enabled to bring these forces within the range of our perceptions, our perceptions then, cannot form the boundaries of actualities; for we cannot assume that when we have reached the limits of our perceptions that there is nothing more beyond. On every side of our mentality we are bounded by a horizon beyond which we are unable to see. The microscope has demonstrated and brought into view living organisms far below our normal vision, and, as far as we know, the end is not yet. The microcosm seems to be as infinite in one direction as the macrocosm is in the other.

The necessary conditions to organic life are found in the combinations of certain elements, oxygen, hydrogen, carbon and nitrogen (O. 42, H. 110 C. 144, N. 118). That these are primates in their proper relations, combine into protoplasmic matter, so that the life force in these several primates are combined into higher combinations and manifestations. The life principle must exist in each of these primates or it could never be evolved from a combination of them.

## LIFE EXISTENT IN ALL INORGANIC MATTER.

This demonstrates that life is ex-

istent in all inorganic matter. If we drop a pebble from our fingers, it will in obedience to the law of gravitation go in a straight line to the earth; and gravitation, is attraction. But what is attraction but a law of aggregation of atoms into one common mass? The pebble is composed of myriads of atoms and the earth is one great mass of atoms. The same law that holds the atoms of the earth intact, also draws the pebble to it. That law is a principle of life, and so low is that life that we are unable to analyze it any further. It is however, the same law that keeps planets in motion around their suns, and also the suns dancing around each other.

## A STATE OF UNREST.

But in this little gravel are myriads of atoms, all in motion, gravitating all about each other. The gravel which falls from the fingers to the earth hits nothing when it stops, whatever the appearances are. Innumerable microscopic creatures may be on that part of the earth on which it falls and none of them by injured by the impact. Sir Norman Lockyer very forcibly says:

"The modern physicist tells us that the stones of which St. Paul's Cathedral is built, consists of millions upon millions of small particles called molecules; and that altho St Paul's Cathedral seems to be absolutely at rest, as if it would last forever, and altho each particular stone seems equally so, yet when you get down into the intimate structure of each stone and of every part of the fabric, you get nothing but a multitudinous ocean of motion. What appears to us solid and at rest, is absolutely in a perpetual state of unrest; in fact its stability consists in its state of unrest.—Study of Spectrum Analysis, p. 41.

The celebrated Astronomer Camilla Flammarion, makes George Spero say:

Take a strong iron beam, like one of those used so generally in building now-a-days. It is set up in space ten metres high, between two walls which support its ends. It is solid. In the middle of it is placed a weight of one, two, or ten thousand kilograms; it does not even show this enormous weight,—a level would hardly find a depression in it. And yet this beam is composed of particles which do not touch each other, which are in perpetual vibration, while separate under the influence of heat, and are drawn together by cold. Tell me if you please in what the solidity of this bar consists. Its material atoms? Assuredly not, since they do not touch each other. The solidity lies in molecular attraction, that is to say, in an immaterial force."—Urania, p. 106.

## INFINITESSIMALS.

And these molecules are said by this same writer, and indeed, by all physiologists, to be so small that it is calculated that there are more than two hundred and twenty-five millions of them on the point of a pin, dipped in water, invisible to the naked eye.

And each of these molecules is a centre of force, is a living active entity, revolving about its fellow molecules, in motion, much as a swarm of gnats, which we see congregated on a summer's evening. And each of these numerous molecules is made up of a multitude of atoms in active motion about each other, as the molecules are about each other. These atoms are so small that it is computed that there are no less than eight sextillions—that is eight thousand millions, of millions of millions of them in the head of a pin, and these are separ-

ed from each other by a space equal to their bulk. The distance from the size of these atoms from a ten pound cannon ball is greater than the distance this same ball is from the size of our earth.

## ALL IS GOD.

And thus we discover that all is life and motion. Atoms revolve about each other, and bunch themselves into molecules. Molecules into minerals, vegetables and animal life, each in order and succession. Minerals into soils, earth and planets. Planets revolve about suns and chased to and from each other in their several periodical revolutions swinging around the circle of the Universe and the Universe, itself, is in continuous motion, travelling the infinite rounds of space, gathering star dust as it flies, and enlarging its planets by accumulations fugitive in ether. Everywhere life is imminent, and everywhere is God. And as there is no place where life is not, so there is no place where God is not. All is life and all is God. The following poem by W. H. Caruth is appropriate here. It is entitled

## WHAT THEY CALL IT.

A fire mist and a planet, a crystal and a cell;  
A jelly fish and a saurian, and caves where the cavemen dwell;

Then a sense of law and beauty, and a face turned from the clod—

Some call it Evolution—others call it God.

A haze on the far horizon, the infinite tender sky,

The ripe, rich tint of cornfields, and the wild geese sailing high,

And all other upland and lowland, the charm of the golden rod,

Some of us call it Autumn, and others call it God.

Like tides on the crescent beach, when the moon is new and thin,  
Into our hearts, high yearnings come welling and surging in—

Come from the mystic ocean, whose rim no foot has trod—

Some of us call it Longing, others call it God.

A picket frozen on duty, a mother starved for her brood,

Socrates drinking hemlock, Jesus on the rood;

And millions who humble and nameless, the straight, hard pathway trod—

Some of us call it Consecration, and others call it God.

In reality there is no difference between the scientific Atheist and the scientific Theist. Agreeing generally to the universal prevalence of this Force, this Life, they disagree only as to the name by which they call it. The name is little, the thing meant is everything.

## A HIGHER ATTRACTION

We have thus far considered only one form of attraction—the attraction of gravitation. There is also chemical attraction—a higher form than the one we have been considering. There are certain elements which have an affinity for each other, as, for instance, the component parts of our atmosphere, of which even our bodies are composed. These parts are brought into relation with each other from what is called chemical affinity.

That is, certain elements are attracted and drawn to each other, by the law of selection, which is after all, only a harmony between two opposite laws—attraction and repulsion, much as the sexes are drawn together. So great is this affinity of some of these elements for each other, that they may be united in various proportions, forming different combinations, according as they are proportioned. Thus the same elements differently related may form protoid, starch, sugar, glucose, glycerine, fibrine, etc.

Not only are there selective affinities, but there are mutual repulsions also, as in oil and water, and the

## AFTER DEATH WHAT?

## Evolution of the Spirit.

## What Percentage of Spirit Communion Belongs to the Mortal.

## SPIRIT TEACHINGS.

## A Philosophic Dissertation on Immortality.

NO 2

BY CHARLES DAWBARN.

It has been universally assumed and believed that life in the spirit world, for those, at least, not tied to earth, combines all that mortal man could conceive as an improvement upon our life and surroundings of today. We are told that the spirit finds himself upon solid ground, with mountains, valleys, lakes, rivers, oceans, and a fertile soil producing everything but weeds. Everything responds to the wonderful power of the spirit. He walks or floats in the atmosphere as he may choose, yet transports himself to enormous distances almost immediately. He has boats for his water, carriages for his land, and motors for his excursion in the air. The land is dotted with his structures, from the charming cottage for the individual home to the grand temples where the spirits gather for instruction and amusement. Flowers, green grass, wide spreading trees, and the most luscious fruits are his to command. They have a land of peace and plenty; at least it is so called by one of Mrs. Piper's controls. Everything responds to the will power of the spirit. And we are told, yet further, that as the spirit progresses he finds new and improved editions of a spirit's power over his surroundings.

Every spirit claims all this, and much more of the same sort, as a most satisfactory answer to our question "After death—what?" So much, at least, has leaked thru "fog-land" for our benefit and blessing by comforting us in our hours of earthly sorrow, suffering and unsatisfied cravings.

In the early days of spirit intercourse the limitations of "fog-land" were not known, or even guessed by the enthusiastic believer. Everything a spirit said was counted as from a being altogether superior to mortal man. Death was the wizzard who changed the fool into a wise man. And when there were discrepancies in stories told by different returning spirits concerning their personal experiences in spirit life plausible explanations were invented to silence the critic. Spirits who proved very objectionable were enrolled in a class to themselves and said to be "earth bound." The others were counted as more or less advanced, and therefore with varying degrees of knowledge of spirit life and its details. The existence of a "fog-land" as a mental state into which a returning spirit must pass, and wherein he must meet the mortal if he wished to communicate is still, for the most part, counted by the believer as a poor attempt to explain the confusions and contradictions of spirit return.

Husband, wife, son, daughter, friend, have each contributed to the perplexity when attempting to communicate. They could not tell the same tale thru different mediums; and the wisest mortal of today, evidently had become three parts a fool by the process of death. The usual spirit talk was what Huxley called the babble of country parson's.

The believer knew by personal ex-

perience that returning spirits often healed the sick by their magnetic treatments; they lectured thru unlearned lips, and even wrote thrilling tales of spirit life in Bulah land. Still everything alike was of the earth, earthly. They could prescribe for the sick, but just as the herbs and minerals were drugs belonging to earth life, so even their talk about the hereafter might be an attempt to tell the truth, but it was always put up in a capsule of mortal manufacture and flavor. Fog-land does not exude spirit truth of spirited experience "over there," save with a Swedebourgian flavor of heaven and hell, that leaves a bad taste in the mouth after you swallow it. It has been taken in liberal doses from every medium, and at every seance, but the real trouble is that it will not digest and assimilate.

The reader may here interpose and ask "why will it not assimilate?" He thinks he believes all about the naturalness of the next life, and its little details worked in by controls and guides who inspire mediums, and perhaps write and talk thru himself. Therein is great trouble for the present unfortunate student who is writing down these thoughts. He is perpetually knocking his head against what Spiritualists call "facts in their own experience." He would undoubtedly become a slain man were it not that the facts thrown at him cannot get thru even a thin coating of common sense, at least with sufficient solidity to injure him.

We know that spirit life must be passed amid conditions very different to those of earth. This is proved by the fact that the normal mortal man has no sense by which he can recognize the presence of spirit man. Even his lungs cannot breathe any atmosphere less dense than that of earth. The mortal entering earth life takes nine months to develop a form with organs shaped to the conditions of this planet. And this is so no matter how many or few are to be the years spent here. But somehow, and in some unexplained way, when the mortal body is dropped we are told he is already with another body adapted to a very different kind of life. He is not to be born into that new life as he was here, but is to burst in already to become a citizen, save, perhaps, that he needs a few hours sleep to enable him to forget the old way of doing things in this life's "fitful dream."

As to how and when this new body was shaped and manufactured spirit return is silent. It will not satisfy the thinker to tell him it was evolved from the old body, altho that is the common and accepted explanation. For if that were the case we should want a further explanation as to why and how he gets rid of certain organs which would, of course, 'spiritualize' but are not wanted over there. For instance, the sexual organs of both sexes could be of no service over there, for either the arisen are not begotten and born as spirits, or if so born it is by some process of which we have been left totally ignorant by the revelations of 'spirit return.' Yet, if we think a moment, we see the absurdity of supposing liver, heart and lungs to 'spiritualize' and yet the sexual organs to remain purely mortal, and unable to cross the divide.

Nature in earth life directs all her energies to the continuance of species by propagation and we are often pointed to the ingenuity by which she effects this result. Every form is designed with this end in view, and for this one purpose. It is still another absurdity to suppose that the spirit form can be like ours,

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#### A QUESTION ANSWERED.

Why is it that so many wise, learned and educated men of the present day, with the proofs so readily accessible to all give so little heed to the evidence and claims of Spiritualism?

Men may be learned but not always wise. Wisdom is knowledge applied: Knowing there are ways and means of proving immortality and refusing to investigate or be convinced shows a lack of wisdom.

But yet there are many of the learned and educated who have investigated and confirm the claims of Spiritualism. On the whole they stand as a great if not a greater portion among those who have not investigated. Among those who have confirmed it and of whom many are still in the body are:

Rev. M. J. Savage, Unitarian minister of Boston; Rev. R. Heber Newton of New York City; Wm. Crookes, inventor of X-rays tubes; Camille Flammarion, Astronomer of Paris; Alfred Russel Wallace, F. R. S.; Professor Oliver Lodge of the British Academy of Science, Professor James of Harvard; William Stead formerly editor Review of Reviews and Pall Mall Gazette; Gerald Massey, author, Queen Victoria; Hiram Powers, sculptor; Prof. Schiaparelli, Italian astronomer; Dr. J. M. Peebles, the globe encirler; Prof. Carl Sextus, the hypnotist; Dr. B. O. Flower, editor and founder of the Arena; Professors Fichte, Fechner and Ulrici, eminent German physicists and philosophers; Lady Somerset; Hester M. Pole; B. F. Underwood, liberal reformer; Mrs. Underwood, authoress; Judge A. H. Dailey of Brooklyn, N. Y.; Dr. M. L. Holbrook, editor; Baron du Prel; Lord Dunraven, of yacht race fame; Prof. C. Richet; Lucinda B. Chandler; Dr. Baraduc, of Paris, occultist; M. Sardou, playwright; Hon. A. B. Richmond, lawyer, Meadville Pa.; Prof. F. H. W. Meyers, M. A.; Hon. O. P. Kellogg, ex-speaker Wyoming legislature, and Edison, the inventor. Among the so-called dead who have left records of their belief in Spiritualism are President Abraham Lincoln; Judge J. W. Edmunds, of the N. Y. Supreme Court; Sir Edward Bulwer Lytton; Dr. Kane, Arctic explorer; Wm. Lloyd Garrison; Victor Hugo, Prof. Zollner, author of Transcendental Physics; Prof. W. M. Denton, author and reformer; Dr. N. B. Wolf of Cincinnati; Rev. Samuel Watson of Tennessee; Horace Greeley; Professors Hare and R. D. Owen, (once honored by congress with an appropriation for a statue.) Bishop Clark, of a Rhode Island; Lord Brougham; Prof. W. F. Barrett, of the Royal College of Science, Dublin; Dr. Wm. Gregory, F. R. S. E. Dr. V. Dahl, of the Academy of Science, St. Petersburg; Prof. de Morgan, president Mathematical Society of London and Dr. Robertson, editor Journal of Medical Science, Florence Marryatt, Abby Judson, Dr. J. R. Buchanan and Prof. Elliott Coues of the Smithsonian Institute. Among others of note who were known to be Spiritualists by witness in our ranks were Victor Emanuel, Garibaldi, Mazzini, Kussuth, Andrew Johnson, B. F. Wade, Henry

Wilson, Joshua Giddings, N. P. Banks, Senator Stewart, Leon Faure, Guizot, Gov. Talmage, of Wisconsin; Trowbridge, artist; Wm. Thackery; Elizabeth Barrett Browning, Ole Bull, and others too numerous to mention.

#### IN NATURE'S HEART.

The human entity, like a nation, becomes strong, as it concentrates its forces to a common centre.

The centralized power of a nation is its government—that of the human entity its heart. And like that of government its potency is felt according to purification.

When the heart is right, the head is—the medium or agency for its expression, whether in word or deed—but where the heart's feeling is omitted, potency is lacking—not sensed as an authoritative power behind it.

The head reasons from effects; the heart from causes. But the latter, like the former, must be cleansed of its impurities to reason clearly. Effects are as important to consider as causes, but the human mind seldom rests there. Besides KNOWING it wants to FEEL. To do this it must engage the heart or soul-centre—its central governing power.

We may say that man begins to think thru his hands, or, at least, is taught thru the same. They are the feelers of the brain. Their exercise unfolds the brain for consistent reasoning. This generates morality—the beginning of heart-consciousness—though soul or life-principle is the prime mover in all; but, like a nation without government—unsystematized for specific influence or action, until focalized to become the ruling agency.

As the brain is said to comprehend or sense truth according to its freedom from the control of physical appetites; so the heart is quoted as sensing or feeling truth according to its freedom from unspiritual or selfish desires, uncharity, hatred, malice, prejudices, etc.

A clean heart therefore must be nature's medium, as a clear head is the spirits', altho it presumably offers conditions for spirits of the same unfoldment to enter and whisper comfort or truth; or infuse with joy or contentment, and may be the aim of mortal life—the real individualization.

That the human forces centralize themselves from hand to head to heart, is exemplified by automatic writing. Those who possess this gift and are mentally progressive, find impressions gradually taking the place of the automatic writing, and those who are impressional or inspirational, and, are spiritually progressive feel their inspirations gradually emerging from the heart-centre, and finally unfolding entirely from that quarter.

Whether this signifies a closer communion of the soul with nature or the sensing of superior influences must be left to the experienced to decide. Fact is, that the human entity, like government, enjoys existence comparative to its interior salubrity or moral health, and that from record and experience of human nature we note that a gradual centralizing of consciousness takes place in people as they grow in grace.

Thus we may infer, that, as inspiration thru the medium of the brain is accompanied by the joy of enlightenment, inspiration thru the heart must also have its joys. Experienced ones claim it to be a something inimitable in material life—a sensation or feeling as tho en rapport with a superior consciousness—metaphorically expressed: With Nature's Heart!

#### PSYCHIC NOTES.

Who accepts deference on an empty conscience is not to be envied.

We sometimes think ourselves superior to others, while they know the reverse.

A sunny expression mirrors a kindly heart.

Spirituality is the soul's floral offerings.

He carries peace with him who is at peace with his soul.

When the heart is in the right place, the head seldom errs.

To stop wooden horses from running their merry round for the benefit of the children, and permitting flesh horses to be run half to death by heartless dudes is one of the inconsistencies of Sunday law-making in some states.

#### VIRTUE'S VICTORY.

"Not bodily contact, but the presence of the sexes is of necessity to inspire the two-fold nature of our being with the operation of life energy conducive to immortality."—The Mazdaznan.

This thought was first uttered by our earlier speakers, but wrongly interpreted by some of those who listened, and perverted by others.

That man is emotional or sympathetic as well as woman, is proved by his combative nature. But when this becomes spiritualized it assumes the form of tenderness;—and are not the greatest the most tender? Would you denominate a Washington effeminate because he was tender hearted?

There is a difference between partizanship or jingoism and patriotism. Hate or a feeling of revenge moves one; love of country or self-preservation the other. The good and pure, the kind hearted, the benevolent and charitable, the men of greatest sympathy and love for home and family have always been the greatest patriots. They had the greatest share of female element in their natures. Not in excess of the male, but greater than their fellow men. They had nearly reached the "balance" or equilibrium needed to make the perfected spirit.

Those who wrongly interpreted this principle mistook the material for the spiritual and got the affinity disease, while some who began to feel the tender emotion, of the female element budding in their natures, perverted it in other ways which made decorous Spiritualists fear for the Cause. But happily decency and self-respect have gained the day and the indecorous or suspicious ruled out of companionship with respectability and honesty.

May virtue's victory be an eternal one!

#### MEDIUMSHIP AND CONDITIONS.

To obtain perfect manifestations it is necessary that the investigator or applicant for a test or a character reading, a diagnosis of his ailments, a spirit photograph or a message, understand something about conditions or the philosophy of mediumship.

Imperfect spiritual phenomena are the result of ignorance or suspicion on part of the investigator, or sitter, so-called.

Those who approach the portals of the spirit-world thru a medium in the same spirit of supplication that they do an altar, a shrine or any sanctuary from which they hoped for comfort or truth, are never disappointed; while those who approach it in a spirit of mockery are mocked or snubbed by the spirit-world as they deserve.

Impertinence or impudence receives no more deference from spirits than it does from mortals—like attracting like.

To show how much you appreciate a camp paper is to subscribe for it. It ought to be worth a dollar a year to every Spiritualist to uphold the dignity and respectability of his cause.

After 1900 years of preaching it, Christianity still owes the world a true definition of love.

In the reformation of the individual rests the reformation of the State.

The not out of place, much of the current charity is mere diplomacy.

#### Dew Drops.

The vindictive feel biggest after committing the smallest act.

Giving way to a faint is often but a dramatic conventionality.

A collector of rents needs no heart. Such an incumbrance would only prove detrimental to perfect success.

Much, called love, is but a morbid desire for self-gratification or a selfish sentimentality.

When ignorante, crime and autocracy are dead, the lamb and the lion may kiss and make up.

Introspection is analyzing Nature without a laboratory.

Where the conscience is clear, there're no charges to fear.

An ounce of sympathy is worth a pound of advice.

The unkindly feeling directed at the unreformed is often more sinful than the evil combatted.

#### PERSONALS.

Mrs. Hatfield Pettibone informs us that on account of ill health she will not be able to attend our camp. She may be addressed Grand apartment House, 8th and Spring Garden street, Philadelphia, Pa.

Rev. Ford Fisher, of Oberlin, O., paid our sanctum a visit. We note in this gentleman a progressive mind that is destined to create a commotion in the orthodox hen-roost, causing many to seek safety in the tree-tops of truth.

Inquirer—Is it not paradoxical to speak of a fraud or fraudulent medium? In a measure, yes. But if permitted, we would term a fraud medium a counterfeit—one who poses as such and imitates spiritual phenomena; while a fraudulent medium is an imprincipled one—giving genuine phenomena, but defrauds investigators by acting on their gullibility or good-nature; i. e., using their gift for venial purposes.—The first named we cannot control for they operate outside of Spiritualism, but the latter are ostracised as soon as sufficient evidence proves them fraudulent. We cannot condemn without positive proof of guilt any more than the Church can.

X.—Inspiration is all right, but like steam, it needs a governor to prevent its promiscuous escape—that is, logical reasoning as a guide.

#### PANSIES.

Come, little children, see us oft' While blooming in our bowers; For we're your mama's baby fairies All symbolized by flowers.

—ARTHUR F. MILTON.

#### More About Radium.

Radium was discovered by Mrs. Curie and husband, of France, a few years ago, while experimenting with uranium. The discovery was accidental—or rather, its production was unintentional. In experimenting with uranium, radium was really created or reduced from uranium by actual transmutation of substance, just as now helium is created from radium thru definite processes. The crude substance from which uranium is obtained is pitch blende which is radio active—the German word blende meaning blind, because the radio active substance is dazzling or blinding. All "blenders" are radio-active.

Radium is a new creation, so far as chemistry is concerned—it is created thru processes of reduction from uranium. Radium is not uranium, because in the vortex of

reduction there entered elements and substances from the atmosphere and space which, in their precipitation, formed the great world wonder known as radium. This new substance is appropriately named. The mental forces engaged in christening it contained the elements of wisdom. The chemists do not know that radium is so closely analogous to the sun as it really is.

Radium is the solar element or substance, composite in its character. It is the unity of all so-called elements, the apex of all chemical production, the highest of all so-called inorganic combinations known to the chemists. The great mystery about radium has been to ascertain how such small particles continuously throw off such potent substances without loss of power and size. We maintain that radium is a vortex of activity, and receives substances just in portion as it emits its radiations; is simply the basis of intense activity, in which there are materialization and dematerialization of substances. The combustion is of a higher order, and the radiations are penetrative to a much higher degree than the socalled Roentgen rays. The pure radium metal has not yet been produced. The discoveries have not yet been able to reduce it beyond the mere oxide. They have dealt wholly with the salts of radium. Another surprise will doubtless result when the pure radium is produced. The substance is obviously very dangerous to modern chemistry. A number of the foremost chemists and physicists of the world have conceded that the doctrine of the indestructibility of matter is entirely overthrown. They now admit the transmutation of substance, but they do not comprehend the correlation of spirit and matter. All the experiments and mature deliberations of men most active in these lines, conclusively demonstrate the truth of the Koreshan Alchemy, which was founded thirty four years ago.—The Flaming Sword.

Who can be aroused to prejudice by suggestion of another is an ass; while he who instills it is a criminal.

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As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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The Sunflower Publishing Co.,

Lily Dale, N. Y.



## LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Each Saturday during the balance of the season, there will be on sale at Buffalo, tickets to Lily Dale and return, good going Saturday on train No. 101 and returning on special train leaving Lily Dale 7:15 Sunday night, for \$1.50.

### CAMP JOTTINGS.

Monday morning our camp services opened with the usual conference at the auditorium and was well attended. The evening was devoted to dancing—a specially arranged party for the elder members of the camp. The Northwestern Orchestra discoursed excellent music, and Mr. J. T. Lillie, the floor manager made every body happy by his geniality.

Tuesday morning class lecture. Tuesday afternoon Prof. W. M. Lockwood addressed the audience in a regular lecture—his subject being an analyzing of the spiritual teachings of the past and their esoteric meaning. He spoke of the various Christ or Messiahs recorded in history and showed that they too had truths to the world, and which truths were as applicable today as in the past, when rightly interpreted. He said he had been accused of denying Christ, but be refuted this, and explained that he meant the Constantine propaganda thereof—not the principle involved. He did not approve of converting ethical schools into pagan systems. But because he believed in the teachings of men did not convert him to their specific religion any more than believing in Mozart made him a musician. And the accepting all truth he was opposed to putting new wine into old bottles—especially new truths which Spiritualism was offering to the world. A number of such references were made to Bible texts, their true meaning interpreted and a fitting parallel drawn that was interesting and instructive; closing with the insistence, however, that Spiritualists stand upon their own ground and endeavor to win their place in the world strictly thru the right presentation of the Spiritual Philosophy.

After Mr. Lockwood's lecture Rev. Ford Fisher was permitted to make a few remarks as a farewell to Lily Dale. He said he could not forget us as long as life lasted, and especially as he was about to carry some of the evidences of our teachings with him. He not only gave his test experiences in slate-writing received thru Mr. Keeler, and tests thru Mrs. Greenamyer and Mrs. Wreidt, but quite extensively made use of the spiritualistic vocabulary, showing that he had been an apt scholar during his short stay at the camp and was subsequently raised to the next class above. Mr. Fisher seems to have made greater strides in three days than some investigators have done in that many years.

Wednesday afternoon Miss Elizabeth Harlow spoke on "Spiritualism." Her text from Emerson "The summit as high as the base is broad" was fittingly applied in the discourse. Spiritualism, she said, transcended the base upon which it stood by far—the latter being too narrow for its immensity. As a religion, a science and a reformation it required broad thinkers to expound it, such who would not shackle its truths to past revelations, customs or creeds.

It is almost too expansive for definition, and each must fit it to his taste or desire—not as a belief but as something to be lived. In that sense it is a religion. Having proved there is no death it becomes a science, and offers sufficient data to be systematized as any other science. Offering a truth that comes on the pinions of love it is a reformation. It makes men and women better. It is a study of life and must eventually become a power. Thus it needs a broad basis to stand on. And being the blending of all truth it needs no titles or adornments—its light of truth as revealed by its teachers is all the adornment one needs. Spiritualism came to be useful in the world, not to be used for selfish purposes, and titles are relics of a selfish past, not

of a loving now. It needs no setting for it is in itself the pearl of greatest price.

Thursday afternoon Swami Rama lectured to a very large audience. The lecture opened with the Hindoo formula of prayer, which is composed of vowel sounds—later explained as being nature's language. The speaker initiated himself by expressing his gratitude towards Spiritualists for their kind welcome to him—they having been the first to do so on his arrival in America—and he thus pronounced them the most liberal, broad-minded and sympathetic people in this country. He then spoke of the ancient Spiritualism in India—that it, like ours, was based on mediumship, visions and interior illumination; and thereupon gave many illustrations of its powers and the phenomena accruing from it. The contrast between the learning derived from books and mediumship, he said was a mere surface polish in one and absolute knowing in the other, and which was also beautifying in the process. Here an anecdote of Shakespeare was introduced, which is not very generally known—it being that the great author was once asked if he had ever studied very much. His reply was that had he done so he would have been as ignorant as the rest of the world's would-be wise men and students. But this intuitive knowledge is originality, and those who aspire for it must ride above their egotistic local consciousness. The lecturer then gave an interesting dissertation on the word God—how it originated in the natural outburst of human feeling, and that "Oh," was its basis—this being the first ejaculation in prayer or the soul's call on deity; is deeper than the intellect, for it is the language of love—that of the creature for the creator. Its comparison with the word "Omniscience" also added to the logic of his purpose. Collectively his lecture was instructive and something out of the ordinary.

Friday morning the Children's Lyceum had its customary turn out and march to the auditorium with banners flying and headed by the N. W. Brass band.

Friday afternoon Swami Rama again lectured, his subject being "The Civilized World's Spiritual Debt to India." To give even a synopsis of this lecture would take two columns or more; for he spoke on a stretch for two hours and fifteen minutes. But he was interesting throughout and manifested an originality in expressing his view on some things "foreign" to him that the visibility of the audience was often incited to a high degree. Among other things he asserted that the Vedas existed 8000 B. C., and that all so-called New Thought could be found therein—that civilization thus owed a debt to India, altho it is a "heathen" country. But he did not ascribe our civilization to religion, however. Science did that, as the church was not inventive—only one of the Cloth having ever invented anything and that was gun-powder!

The rest was accomplished by people outside and had to fight their way doing it. Now, India wants some of this civilization; and he (the lecturer) was in America for the purpose of organizing societies to aid in the education of some of their young men in the arts and sciences of our civilization.

His many allusions to and quotations from prominent authors recommended the speaker as a man of learning and added elegance to his lecture.

Friday evening a children's masquerade was held at the auditorium. It was a very unique affair and enticed many to that centre—some 600 people being present. Of the children some 75 were costumed and produced a pleasing effect on the audience. Very few were alike, and variety added the charm. The dance was opened with the grand march or polonaise, and excellently carried out, ending in a two-step. Between the dances, other features were enacted, which inherited enthusiastic applause, and the audience seemed to enjoy it as much as the masqueraders. The children were in general prettily costumed, and outside of its brilliant success, the event was considered one to be pleasantly remembered.

Saturday afternoon Prof. Lockwood again addressed a large and interested audience, and Saturday night closed the week's program in a dance at the auditorium, which was attended by some 500 people.

The bazaar will be open every

Thursday evening from 8 to 11 o'clock.

W. J. Colville is expected to arrive at Lily Dale on the 2d of August, and Miss Eleanor Kirk on the 3d.

Arrangements have been made with the railroad company between Lily Dale and Buffalo to issue excursion tickets from the latter place to our camp ground every Saturday. The fare for round trip is \$1.50 on Train 101 only—returning by the regular train Sunday evening, 7:15 from Lily Dale.

We have had but one day's rain since camp opened, and that was as welcome as a big sprinkling cart would have been to consolidate the dust. Outside of that old Sol has assumed the role of magnetic healer and sent his exhilarating vibrations upon us with a vim that made all hearts rejoice and thank each other for the beneficence.

Thursday evening Dr. E. D. Babbitt delivers a lecture at the auditorium on "The Principles of Light and Color."

### THE GAS WELL.

El Fink President, and D. L. Stafford, Secretary of the Mutual Gas Company spent a day here looking up the location of the first gas well to be sunk by the local company. It was located on the Williamson farm about half a mile from the assembly grounds. Lumber and iron for the rig have been bought and work will be begun shortly. It is expected the well will be in operation the latter part of August, as it will be drilled in from two to three weeks after work commences. A contract for the work is practically made.

Quite a few fish have been taken lately. Ray Richardson has secured some fine muscallonge and Fay Johnson and M. R. Crilly have some fine catches of bass. Others have been equally fortunate.

MRS. NANCY KILGORE,

passed to spirit life from her daughter's at Findly Ohio., in her 83d year. She was the mother of Mrs. D. W. Henderson, and had been a regular visitor here for many years. The services were conducted by Mrs. Marion Carpenter.

The report that John W. Ring was to be here on National Lyceum Day was a misapprehension. It will be impossible for him to come but good Lyceum workers will be here and a successful day is looked for.

Dr. Haines the well-known Eye and Ear Specialist is located at Nellie Warren's cottage 8 North street. Dr. Haines will not remain as long as usual, but while here will give to his customers reduced prices for glasses.

### Our Willing Workers.

The Willing Workers wish to thank all the friends who have assisted in any way, either by donations or patronizing the bazaar. Special mention should be made of the mediums who rendered valuable assistance on the platform Thursday evening thus adding twelve dollars to our treasury. Also to Mr. Frank Fuller, Mrs. Peterson, Miss Dougal and the genial editor of THE SUNFLOWER who is always ready to help in any way he can. We do not want to forget to send thanks to the 85 year old girl (as she calls herself) of Oberlin, O., who so kindly remembered us. If any one has any articles for our bazaar, kindly send them to Mrs. Eliza Page, Lily Dale, N. Y.

M. ELIZABETH CLARK, Sec.

### "Scatter Seeds of Kindness."

Everybody likes to receive a kindly word, and who has it to dispense is kindly thought of by the majority; tho there are some who "see thru a glass darkly," and either regard such as flattery or speculation. But these seldom dispense kindly feelings themselves and are thus suspicious of everything that does not vibrate in unison with their own antithetical tendency; which is delight when someone is to be dissected or jealousy when praised. But a kindly word is never out of place, whether accepted or rejected; for, if like attracts like, it must eventually reap its reward. Good seed brings forth a generous harvest.

The poorest kind of contempt is that of the shoddy aristocracy for the impecunious or poor in monetary values. Nature measures a man by his moral health, not material wealth.

### Why Wear Black?

The old custom of wearing black as mourning is gradually being discontinued. It is a custom that is opposed to common sense and in time will have to give way to modern ideas. One dressed in deep black is more or less repulsive to society, as it is emblematical of death, sorrow and trouble. It can do us no good and much harm.

In this connection the following extract from the will of ex-Assemblyman David D. Roper of Allentown, Pa., is a gem from common sense view point: "I request that none of my family wear black for me. Such mourning I often see turned into sham. Mourning is of the heart, not of the clothes. Much mourning is bad for the living and no benefit to the dead. So I advise my family after my death to take as much pleasure out of life as they conveniently can."

This reminds the writer of the injunction of Henry Ward Beecher to his family to light up the house after his death and be as happy as possible, as mourning could do him no good and would do them much harm.

We take the position that people should not only not wear black, but should mourn as little as possible. There is no sense in trying to feel badly over anything that happens. The sooner trouble and brief

can be thrown off the better it is for the individual and those with whom they associate—N. E. (Pa.) Sun.

As corrupt or vicious thoughts poison the blood and is frequently the cause of organic troubles, like deeds rupture the nervous system with compatible effects. By his ailments therefore, we can often estimate a man's untold history. Effects betray causes.

It is not what we say or do, but what good it does to others that counts.

Blushing is no evidence of guilt. It is simply an endeavor to suppress the heart's emotions, whether the imputation be licensed, unlicensed or untruthful. The blush betrays a tender conscience, which the real criminal does not possess.

The most generally admired qualities in a woman are affection, grace and beauty. With either one of these as natural attributes she can win. With all three she can rule as long as they remain natural.

**PSYCHOMETRY.** Send letter in own hand-writing and advice as to your mediumistic abilities through the law of vibration. 175-180<sup>th</sup> 319 2d Ave. S. E., Minneapolis, Minn.

### BOOKS.

Any book noticed in these columns can be had at this office on receipt of price.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## A MESSAGE OF THE SOUL.

By REV. JOHN D. PERRIN.

Mourn not for me as of one dead;  
Weep not the tears of sorrow;  
Rejoice and be exceeding glad,  
The veil is rent forever.

The tomb so cold, so damp and drear,  
Dear heart, was never built for me;  
Within these walls of stone and earth  
I do not even sleep.

Upon the clothes I once did wear  
I look with joy serene;  
They merely represent on earth  
What once I seemed to be.

The fleshy cloak you hold so dear,  
Once served me as a friend,  
Midst winter's chill or summer's heat,  
Obedient to the end.

Most faithfully my every call  
It answered with a will,  
Respecting sweet my last command,  
Which was, "Be thou still."

That which is life can never die,  
Cease weeping, then, those tears for  
me.

With joy I now can truly cry,  
"O grave, where is thy victory?"

The sting of death I ne'er did feel  
When passing from your sight;  
Around, above and underneath  
Shone God's eternal light.

My message then to you is this:  
Embody in the mould,  
By thinking thoughts of Love and  
Truth,

A garment of pure gold.

## PAIN: ITS CAUSE AND CURE.

BY PAUL TYNER.

Sensitiveness means power. All strength of will and character is developed thru the capacity for feeling and for discrimination thru feeling. The delicately constructed, adjusted, seasoned and tuned violin that responds to the master's touch in soul-stirring and entrancing melody resents and suffers under the ignorant handling of a novice. Its range of expression is as far beyond that of the base drum or the tin pan as is its delicacy and construction. The Hoe Perfecting Press, which will smoothly, steadily and swiftly transform a reel of white paper miles in length into thousands of printed, cut, folded and counted piles of newspapers, may be thrown entirely out of gear by a pebble or a grain of sand among its cogs, grating, grinding, stopping, or flying to pieces.

So pain is a measure of power. It polarizes energy. Friction and resistance are registered by it unerringly and exactly. In the human system—in all of life—its beneficent function is to indicate the condition of harmony; of the resistance to be overcome, the congestion or obstruction to be removed, or the right adjustment of forces. By the experience of pain we learn the unwisdom of using a tempered Toledo blade to chop wood, or of attempting to drive tacks with a thousand horse-power engine.

In itself, pain is not evil. It is the fire caused by impact of steel on flint; the incandescence of the electric current in contact with or opposition to the thread of carbon. Resistance creates what we call pain, because it pits force against force. By resisting and meeting resistance, the sapling grows to the sturdy oak, the muscles of a man's body are made strong and flexible, the brain active and ready for work.

Not by avoiding or "banishing" pain shall we find the way to freedom. Rather shall be find the way out in responding to the call of pain thru conquering the cause. Command is the result of overcoming, not of undergoing. Pain overcome is pain banished.

The same electric current that moves our carriages, speeds on our errands under the oceans and across continents, turns the wheels in our factories, and lights up our cities and our homes, may kill a man, burn up his house or explode a powder magazine with frightful destruction of life and property. So with the vital energy whose presence and activity is indicated by the sensation of bodily or mental pain. Controlled and directed, it makes for growth, service and happiness. Uncontrolled or misused, it wrecks disaster.

The man who suffers feels. This is a good thing in itself. There is hope for a man, while he can suffer. Pain proves the intensity of power. Desire impels demand. Demand creates supply. Pain is not an en-

more apt to be in the contrary direction.

We can stand a good deal of moderation before a call from the soul to halt, sets in. It is only in the event of a too scrupulous observance of self-denial, when this becomes necessary, and that will be manifest by an intuitive warning to desist; for in abnegation rests inspiration—the reward of temperance or physical purity. The purer the body the purer the mind—the avenue for the soul's expression.

"Blessed is he who attains an age in which the passions are stilled, for it lendeth the soul opportunity to perfect itself. No flower can bloom or fruit ripen, while troubled with drought or drench, and such are the passions to the soul. When the passions rule the soul sleepeth, but awaketh when under control, whether in age manhood or youth. And doubly blessed is he who can conquer them in their vigor and strength."

"A rich man met with an accident and began a tirade against his poor neighbor for not sympathizing with him. The latter answered: 'Give me your wealth and I will take your troubles with it.' To which the former replied: 'You ask too much; with what shall I be rewarded?' 'With health and the joy that life giveth to the poor!'—'And pray, what is that?' 'Something that only experience can teach!'

"He who causes others to suffer

from fatigue or hunger, or uses his mind to enrich himself at the ex-

pense of the poor, will feel his joyousness departing; or lose his mind, causing him to wander in mental darkness the rest of his days."

"If the greater portion of mankind were governed by avarice, such calamities would follow that none would have anything left to enjoy. The rich are therefore indebted to the poor and honest of this world for what they hold."

"Self-study mirrors man's unreason to him and engenders sympathy. Self-respect and deference and a restraint on his impulses and lead to manhood. Conscientiousness teaches him justice and inspires to tenderness."

"We must do the labors assigned to us until content therewith, for contentment marks our release or that the cause for a higher and pleasanter duty is impending."

"Consciousness is an attribute of nature. Man establishes the truth of his origin."

"The spirit of the rose is its fragrance."

"The gossiper or evil-tongued may be recognized by the eagerness with which he gives such a willing ear."

"A mental storehouse of truth becomes useless when clouded by a guilty conscience."

"Blunders are the best incentives to forethought."

"There's so much good in the worst of us,

And so much bad in the best of us, That it hardly behooves any of us, To talk about the rest of us."

By the Sea of Galilee.

Rev. D. L. Jamison recently gave a very interesting discourse "On the Sea of Galilee." His party, he said, approached from the high lands of the north and as they rode down the hills the view of the whole sea and surrounding country was spread out before them. The Sea of Galilee is about 13 miles long and 7 miles wide in the broadest part which is by the Northern shore. It is shaped somewhat like a harp—a harp whose music has been heard in every land in all the centuries since Jesus of Nazareth resided there.

The cities of Capernaum, Chorazin and Bethsaida on the Northern shore have all disappeared, but Tibesias on the western shore remains. The extinct cities were once in the great tide of travel and trade between east and west and Mr. Jamison thinks that the disciples whom Jesus enlisted there have been in contact with travelers and merchants till they were men of affairs and knew how to deal with men, altho they pursued the humble calling of fisherman. Fredonia (N. Y.) Censor.

The man who shuts up his shop to make a raid on his competitors, is losing transient customers in the interim. The revelator who closes his inspirational valve to denounce the revelations of others is losing transient seekers after that which he has to dispense.

## GET THE NEWS OF THE CAMPS.

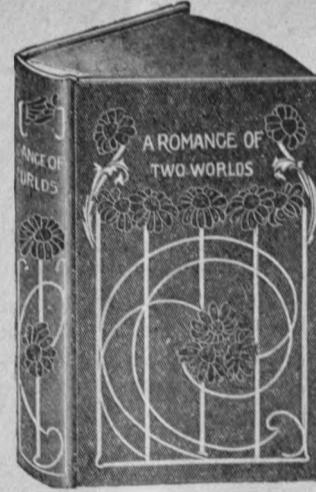
### THE SUNFLOWER'S



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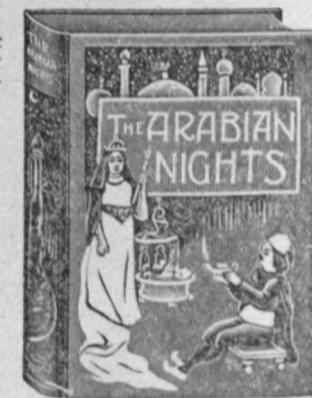
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The Sunflower Publishing Company,

LILY DALE, N. Y.



Any book noticed in this column can be had at this office.

**WHAT SHALL WE EAT?**—By Alfred Andrews, 87 Hawthorne ave., Yonkers, N. Y.—This volume treats on the food question from the standpoint of health, strength and economy—containing numerous tables and showing the constituent elements of over 300 food products and their relations, cost and nutritional values, time of digestion, etc., indicating best food for all classes and conditions. It is largely made up of extracts from the best authors who treat on digestion, and all that appertains to the digestive organs. It is a valuable book for all, and may save those who are ailing, and preserve those from ailing who are getting there by modern methods of feeding. Address the author for price.

**THE WHITE FLAME.**—An occult story entitled "The White Flame," has engaged the attention of the reading public and set many to investigating into the mysteries of life. It is from the pen of Mary A. Cornelius and is published by the Stockhome Pub. Co., of Chicago Ill., handsomely bound in cloth prepaid \$1.25.

The book is written in a dramatic style and those loving excitement and rapid change of scene and surroundings will be gratified by its perusal. The main theme is woven around an antique chair which the first owner came in spirit and sat in nightly just before the midnight hour, and at his departure came the white flame. He was invisible only to the present owner with whom he conversed and gave much valuable information regarding spirit life. According to his story he lived in the 16th century and preferred the ease of his chair to defending his relatives who were persecuted for their religious belief, and as a punishment he was destined to sit in it every night until the last of his kin passed from earth.—LIDA BRIGGS BROWN.

#### Psychoma and Auto-Psychoma.

BY E. D. BABBITT, M. D.

The word Mesmerism is not improper, but our scientists have a way of condemning every person or principle which is too far in advance of them, and having condemned Mesmer for claiming to put people into a peculiar kind of sleep, and for considering that a fluid emanation or magnetism can be transferred from one person to another, they invented the term Hypnotism. The word Hypnotism is from a Greek word which means sleep, and gives no idea of what kind of sleep it is. Besides this the word has been used at times in a perverted way and a better word, Psychoma, can be used in its place. Psychoma is an abbreviation of psychic coma, or a kind of coma or sleep which is caused by psychic action. When the mighty psychic forces are unimpeded they can hold the coarser mental forces of the outer brain in a quiescent state which we term sleep. At other times they will enchain the sensory nerves so that surgical operations can be performed without pain, or they will hold the motor nerves captive and prevent all power of motion. But the most beneficent character of the psychic ethers as projected by the psychic brain, is their power, by the aid of suggestion, to cure both mental and physical ailments. Thus a woman placed in the psychomimic state, was cured of a terrible opium and alcoholic habit of many years standing, in a few minutes. She was reminded with emphasis that she was under the rule of diviner forces and could no longer submit to such destructive influences. Three or four treatments completed her cure. Years have passed since then and she has not returned to her old debasing habits.

Auto-psychoma is self psychology and sometimes enables people to gain a great mastery over themselves. They may "go into silence," as it is termed, think intensely and continuously of some favorite place or dwell on spiritual things and then before they get quite lost to earthly affairs, will to banish bad habits or states of mind or to kindle dormant or diseased states of the body into new life and health. The results will often surprise the patient operator. Psychoma constitutes a scientific system of mind cure.

#### How to Become a Millionaire.

Some people are made very unhappy because they do not happen to have so much money as some other people whom they know.

It is doubtful whether many of such people ever estimate truly the value of what they have. For instance, suppose they figure up in dollars and cents (1) the value of their eyes, (2) the value of their ears, (3) the value of good sleep (4) the value of good appetite and digestion and general good health, (5) the value of good wives and kind dutiful children. If people would rightly estimate these things, large numbers might be found to hold property worth millions of dollars on which they pay no tax, and for which lots of money millionaires would be glad to exchange.—GEO. T. ANGELL.

If men and women knew how to use their superior powers as consciously as they do their inferior ones much good could be accomplished now left undone.

#### Nature's Catechism—the Eye.

The influence of the eye is based on its magnetic relation to the soul whence the consciousness emanates which endeavors to pierce the effect it surveys. In this endeavor it senses more or less of the cause existing in connection with the effect, returning it to the soul as revelation, not acquired by physical means per se.

Absolutely considered, it is not the eye which analyzes, but the life principle of the individual—the eye being only the medium's for the soul's reflections—its windows.

Of course, the eye may be physically strong, but not necessarily piercing for a causal effect. A very weak eye often sees more at a glance in a mortal's outline or general appearance than the strongest physical eye can see in a month.

Every form or figure gives forth an influence or vibrates in conformity with its outlines. In this vibration is inspiration. The poet senses it in harmony with its special unfoldment as a soul-being and gives vent to it accordingly. The philosopher in his way—each expressing part of the truth underlying it.

All fact is truth, and a theory is as much a fact as a proven proposition. Imagination may not always be a truth ready for acceptance, but with nothing as a basis there could be no imagination.

Thus it always contains a possibility for we cannot imagine nothing. It is truth for the inventor or constructor, if but a perverted one. We may "see thru a glass darkly," but as the unsuspecting or optimistic only see the bright side of things and may be deceived accordingly, so their opposites may see what the former overlook, even tho it seems darker than it is in reality. Imagination then counts for something, and without discrediting the optimist; for he has also seen a truth—the bright side of that viewed. Between the two they may find the whole truth.

Thus we cannot discredit imagination altogether. The impossible will always reveal itself thru proper reasoning—looking at things impersonally and not as we wish or desire them to be. Prejudice is the greatest enemy of truth, being a veritable image maker that distorts truth to suit itself.

Now, place an honest belief beside this and note the difference! Whose imaginings would you sooner credit or give consideration?

A prejudiced heart cannot see truth because it sends forth a vibration that contains a refusal to see at the inception, and its magnetic influence thru the eye converts the latter into a deflected mirror that receives images accordingly. The reverse therefore must obtain with the honest reasoner—its influences being compatible with the cause. Do you then wonder at the power in the glance of an honest eye?

The eye is surely the soul's mirror; and while "seeing is believing," we often have reasons for believing what we do not see. We can feel more thru the eye than we can see, but the eye can also express feeling that carries an influence, where language fails. It is also the medium for the heart's impulses—its emotions—and a study of the eye with its vibratory influence is a study of the human soul—nature's catechism, preparatory to studying nature herself.

#### How to Become a Millionaire.

Many sensitives are like compass needles in that they attract or are attracted to persons, whose magnetic relationship harmonizes with their own. In the rapport effected they feel as the others do, and can judge of their quality—often very accurately. It may be called character-reading or psychometrization; but a practice of it leads to very interesting and gratifying results—especially to the student of human nature.

When a man is ill he is half way in hell; when discontent besides, he is completely in it. Hell being thus within, heaven must be found in the same locality—both attainable without dying, and carried along with the possessor at death.

The tendencies of youth or childhood are pointers to inherited evils; and if nipped in the bud by instilling habits that will neutralize these tendencies a talent may be substituted instead.

#### "PURIFYING POLITICS."

##### How a Weak Argument Is Used Both Ways Against Woman Suffrage.

When it was reported that the recent election frauds in Denver were committed mainly by women, the opponents of equal rights said this proved that women ought not to vote. When it turned out that the frauds in question were committed mainly by men, with only a very small sprinkling of women, the opponents shifted their ground and now say that equal suffrage is a failure because the women have not prevented all men from cheating and completely "purified politics."

Politics might be purified completely by adding to the electorate a body of angels who not only never cheated themselves, but were able by magic power to keep everybody else from cheating. That would be very convenient, but unluckily it is impossible. On the other hand, politics may be purified to some extent by adding to the electorate a large body of voters among whom cheating is comparatively rare. That is what has happened in Colorado.

The female population of Colorado is 244,368. During the first ten years after equal suffrage was granted only one woman was convicted of illegal voting, while a great number of men indulged in it. In the recent Denver case ex-Governor Adams of Colorado says in the New York Sun that out of 5,000 fraudulent votes only about 100 were cast by women. And yet the canard has been spread broadcast that "the women did it!"

The "indirect influence" of women is much vaunted as a purifying power by the opponents of equal rights, but it has not completely purified politics in the states where women do not vote. The election frauds in New York, Philadelphia, St. Louis, etc., have been much bigger and more chronic than in Denver. In Colorado woman suffrage has not completely purified politics, but it has had a good influence as far as it has gone, and no one bears more emphatic testimony to this than Hon. John L. Shafroth himself.

Ellis Meredith of Denver, at the recent national suffrage convention, illustrated the situation by a story. She said: "A chronic toper was brought to the hospital with a bad case of delirium tremens. The doctor examined him carefully. The man asked, 'Can you cure me?' 'No,' answered the doctor, 'but I can reduce the size of the snakes.' Equal suffrage has not cured the corruption of politics, but it has distinctly reduced the size of the snakes."

ALICE STONE BLACKWELL.

#### Each to His Task.

Money-making is not the only qualification a man needs for contentment. It is simply a necessary evil. But because one is not gifted with this qualification he is not necessarily a non-producer. He may need all his mental and physical powers to carry out the mission resting upon him, and thus without blame.

Because a good shoemaker cannot make an automobile does not discredit him as a man or a good citizen. Each in his place, and each to his duty—adds to human grace—and to the world beauty.

#### The Partizan and Fanatic.

Partizanship based on prejudice, like the latter, darkens the intuitive faculties comparative to the intensity of the underlying prejudice. The same difference exists between the partizan and the patriot as exists between the fanatic and reformer. One precipitates his principles or truths with the club of ill-feeling for the unreformed, while the other exercises reason or love to convince or convert—one only engendering doubt or opposition, while the other inspires with deference and conviction. Both partizan and fanatic walk "thru the valley of the shadow of death."

Many sensitives are like compass needles in that they attract or are attracted to persons, whose magnetic relationship harmonizes with their own. In the rapport effected they feel as the others do, and can judge of their quality—often very accurately. It may be called character-reading or psychometrization; but a practice of it leads to very interesting and gratifying results—especially to the student of human nature.

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## THEOGOS.

(Continued From Page 1.)

properties of which explosives are aggregated, so that we see that even compounds have their likes and dislikes. The likes and dislikes, differing only in magnitude, are the same all the way up to man thru organized matter. If matter was dead and inert, it would have to be drawn together, or pushed apart, mechanically. The loadstone would be no different in the presence of iron, or the points of the compass. But it knows what it wants tho it may have no ideas, or reasoning faculties, concerning its wants, and if it had feet it would walk to the object to which it was attracted as readily as your dog would walk around the house to the kitchen door to receive a bone from the friendly hand of its master, and it knows how to reach out after its wants. Nor does it ever make any mistakes. Here, then, is an intuition of intelligence so low down in the scale that it would require a mental microscope (a micro-mens) to reach it.

## EACH ATOM IS A CENTRE OF FORCE.

Each individual atom is a centre of force. If it was not, it would not revolve about and attract its fellow atoms. And that force is so great as to push itself away from its fellow atoms far enough to prevent their touching, and yet hold it in such close proximity by its attraction, that nothing can separate it from its fellows, except by external force. The force of the atom is its life principle, and that life is intensified or increased in proportion as it is joined by other atoms, till we come to worlds and systems and evolve from the highest intelligences known to us—men and angels.

We occupy but an infinitesimal point in space in our vast universe, while all about us is an illimitable shoreless sea of life, of which we have no comprehension. If man is the highest intelligence, he draws it from an illimitable source as he draws his flesh and body from the elements of the atmosphere and earth. But as that intelligence is linked with matter thru the processes of life, it follows that life is a property or a part of matter. Whether or not there is a higher intelligence than man, or that man is supreme in the intellectual world, there is not a speck or a spark of him that is not from that life which is universal throughout the Universe, which life is God. And that collected mentality holds the keys of eternity. As eternity is illimitable, so it must go on and on, gathering a more refined condition of matter, new force and greater strength as it proceeds. The fact that man is a reasoning creature demonstrates his immortality. He is a part of God, is God, and as such he is immortal.

When I had written thus far, the Progressive Thinker came to my table, containing the following from the pen of Hudson Tuttle, so much in line with the foregoing, that I insert it as a part of the argument I wish to make.

If we reject the six days of creation, it by no means follows that we are obligated to give an explanation of, by whom, when and how the universe came into being. Nor when we reject the story do we necessarily reject the interposition of God.

If the theory of evolution be accepted God is not ruled out, as many understand. That theory simply gives the method by which living beings were evolved; it does not attempt to explain the force or forces back of the phenomena. Those who assert that matter and its potentialities—plainly matter and force—alone have wrought creation as we find it, deceive themselves with words. Simply placing potentialities of matter, force or energy in place of God, does not change the conclusions, however brilliant and confusing the glamor of its scientific terminology.

The material scientist assumes the existence and eternity of matter. Is it not as justifiable to assume that there is superior spirit, wisdom, intelligence and power? These may be inseparable from matter, but are as essential as the matter thru which they are expressed. We meet with intelligence everywhere. The blade of grass beneath our feet affirms it, and the stars express it in their wonderful revolutions.

There is mind as well as matter in nature.

Thus far there has been more contemplation in giving it a name

than in explaining its character. We may call it Budha, Osiris, Jehovah, Allah, Jove, Zeus, Odin, God, Force, Energy, the Potentialites of matter, it is all the same, we have not advanced a step in explanation.

Is it not the same unknown power behind all; moving all; which our finite minds know nothing of in its infinite swing, except as it reveals itself in the moving pictures which come like incomprehensible shadows before our minds?

With finite mental powers it is presumptive to attempt definition of this unknown and infinite Mind in Nature. It is like our own, but unlike in its personality. Fortunately a full knowledge of it is not necessary for an understanding of the phenomena of the world. What we can know, is the process of growth, or evolution. This has run on lines which are called laws, but care must be taken not to confuse law with force, law has no power to do or undo. It is the direction which the unknown power moves; the track on which the cars run, when impelled by the engine.

Every philosopher, every scientist has paused on the threshold between matter and spirit; between a new cosmogony, the moving power of which it has not yet given a name."

## WHAT IS LIFE?

Life is a process of change. It is ever the same life: but it is constantly renewed, as the fire is when we put other fuel into it. The fire appears to be the same, but it is not: for it ceases to exist with the consumption of the fuel on which it feeds. The heat it gives out never returns, but goes off into space, changing into other forces with the requirements the changed condition of its renewed environments. But the flame continues till all the fuel on which it feeds is consumed. It is not the same flame any two moments of time, but a constantly renewed flame taking the place of that which preceded it. So the lives of all creatures is different each fraction of a second. The ego is the same, but the life is constantly changed.

It is the same from all eternity, and to all eternity, but a constantly renewed force each moment of the time, as the fire is the same blaze, created out of new elements. The Niagara falls are ever the same falls tho they have moved back from Lewiston a distance of seven miles to their present location, but the water that passes over them is not the same water any two moments of time. The same river passes by your door that did years ago, but not the same water that made it river. You have apparently the same bodies that you commenced life with, but the material of the bodies have been changed many times. As the oil burning in the lamp must be replenished, as the water running in the river must be fed to it from the rivulets, brooks and springs which in turn must be replenished by rains from heaven, and the waters which are brought to the rivulets, brooks and springs must be evaporated from the earth and sea, so must our bodies continually be fed, and our lives be renewed continually.

(To be continued.)

## Is the Czar a Spiritualist?

From a lady belonging to one of the first families in Russia I hear, says Vanity Fair, that the Czar, as well as all the members of his court are devoted adherents to Spiritualism and that Nicholas II, never does anything without having first consulted the spirits. A certain French lady a noted Spiritualist, had at one time the most wonderful influence over the Czar and Czarina. This lady was consulted on all momentous occasions, and many of the acts of the Czar which have seemed so contradictory, and which have puzzled the world, were carried out at her advice, or, as she told his majesty, by the advice of the spirits. The Czar is naturally a very devout man, and has always been inclined to believe in the supernatural.

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## AFTER DEATH, WHAT?

(Continued from Page 1.)

for it needs none of these ingenious schemes and designs. Yet, we repeat our question, how are they to be left behind? And how am I to recognize my old friend whose new form is changed by having all the sexual organs left out?

We know by experience on earth that in a refined atmosphere the lungs have to increase in size. Dogs taken to the highlands of Mexico cannot run without immediate exhaustion. But their offspring can. So the lungs will have to change, and the new form must adapt itself so that change. Our mortal form is arranged and planned for a system of mastication, assimilation and secretion which keeps Boards of Health busy selecting and branding eatables and drinkables, and enforcing elaborate systems of sanitation. How the spirit escapes all this we have never learned. But even if a spirit strolls up to a ripe peach with his hands in his pockets, and just sucks its delicious flavor and essence, he must have some way of assimilating the necessary and rejecting the rest, that requires organs very differently constituted to ours. We cannot suppose he just lives on baby food, so loudly recommended here, for that is far too coarse for entrance into spirit life. His eyes may become microscopes or telescopes; his ears audiphones; and he may go round catching thoughts as they fly, and sorting them for his private perusal, but all this demands organs very different to ours, and would make us shout 'ghost' if we happened to meet a spirit loved one at some midnight hour.

In a word, since the spirits are living in an atmosphere, and amid conditions impossible to us, they must have bodies so different to ours that we cannot even guess how they got them by any process of evolution. And most certainly we would not recognize them if we came across old friends strolling in one of the parks of the New Jerusalem. Of course we get all sorts of guesses how it's done, by way of learned explanation, but we want solid facts that will 'hitch on,' as every effect must 'hitch on' to its cause.

This little peep into the coming mysteries is only the beginning of our troubles. We accept spirit return as a fact demonstrated by abundant experience, but do not let us pretend to be learned and scientific, and know or even guess how it is done, and what shaped garments the yesterday mortal is having made for today. The writer most humbly acknowledges that he cannot answer questions on this interesting subject, at least from any scientific or common sense standpoint.

We now, in our imagination, and pocketing our present experiences of spirit return, pass on to the beyond, and begin to search for solid facts on which to build our philosophy. And once again, we repeat our query 'After death—what?'

(To be Continued.)

San Leandro, Cal.

## Psycho-Science Notes.

Education disciplines the mind—humanity the soul nature of man.

Man's soul comes to the surface as he prepares a body that can admit of its relationship.

As time seems shortest when love is active, its antithesis must be due to selfishness.

Aerial traveling must be sought in the cause, not the effect. A better understanding of bird-nature and its element would unfold a new lead towards experimenting with this problem.

Psychic-reading is to approximate another's thoughts by what we feel in his presence: for as a man thinks he feels, and this feeling accompanies the thought. Accurate judgment depends upon observation and self-knowledge—the study of our own sensibility to influences.

Abnegation in the light of Psycho-Science does not imply total abstinence, but a rational indulgence according to needs only, and not a pandering to every whimsical taste or desire that manifests. Such self-denial is force-building, and lays the foundation of life principles that are self-acting as they are reinforced by rejecting needless calls for indulging the appetites, desires, cravings, etc.



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